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these, the only Southerner joined the Rebels; another did the country more harm than an avowed enemy; while the others, certainly, were not over-demonstrative in their efforts to preserve the Union. Belonging to the bench of the Supreme Court there were four Southern Judges, of whom two remained loyal, one was strongly sympathetic with the South, and one joined the Rebels. The Southern Judges of the United States District Courts sided with their own people. Of the Senators in Congress from the seceding States but *one*, and of the House of Representatives but *three*, remained loyal. Nearly all the agents of the State, Treasury, Interior, and Post-Office Departments, residing in, or from the seceding States, espoused the Rebel cause. . . . Of those appointed in the army from civil life nearly *one half*, while but a little over *one fifth* of the West Point officers, left the service, and joined in the Rebellion. . . .

"The statistics show that the West Point part of the army has been by far the most loyal branch of the public service; that nearly *four fifths* of its graduate officers remained faithful; that one half of those from the South stood firm by the stars and stripes; and in the battles for the Union, that *one fifth* of those engaged laid down their lives, more than *one third*, and probably *one half*, were wounded, and the survivors can point with manly pride to their services here recorded for the preservation of the nation."

With these facts stated, the Academy needs no eulogy, and can securely rest her honor on her loyal children, and her efficiency on her turbulent children as well.

The book in respect to taste and execution is admirable. It does not stoop to preserve the fame of misdirected valor, and the only notice of the most eminent Rebels after leaving our service, as though when they lost their honor they had lost their lives with it, is, that they "joined in the Rebellion of 1861-1866 against the United States," with the date and place of their death, when known. The labor of compilation and correction was immense; the arrangement is singularly convenient, systematic, and happy; and the result is a new honor in peace to its author already so distinguished in war, and a new illustration of the claims of the institution he defends.

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4. — *A Memoir of the Life and Labors of FRANCIS WAYLAND, D. D., LL. D., late President of Brown University. With Selections from his Personal Reminiscences and Correspondence.* By his Sons, F. and H. L. WAYLAND. New York: Sheldon & Co. 1867. 2 vols. 12mo. pp. 429, 379.

DR. WAYLAND'S will always be a very considerable name, not only in the history of the respectable and influential denomination to which he belonged, but still more in the educational history of New England. As

the president, for more than a quarter of a century, of one of her leading denominational colleges, he had an ample opportunity to impress his remarkable traits of character upon a large number of the men of his generation, and to take an important part in guiding the thought of that generation upon educational subjects. It was fitting, therefore, that a careful biography, like that before us, should be written.

He was born in New York, in the year 1796, and was the son of an Englishman, a currier by trade, who had emigrated to this country, and who afterwards became a trusted preacher of the then obscure and feeble Baptist denomination. A studious and sober youth, Francis entered Union College, then, and for so many years after, under the presidency of Dr. Nott, and after graduating qualified himself for the medical profession. The serious influences of his youth, however, had not been without their effect, and he very soon felt called to devote himself to the clerical profession. As no Baptist seminary was then in existence, he studied theology at Andover, and then served four years as tutor at the college at which he had graduated,—years which probably determined his after career. At length the Baptist church in Boston needed a pastor, and Mr. Wisner, minister of the Old South, one of the college friends who had been impressed with his great ability, advised that young Mr. Wayland should be sent for. He came, and after some opposition was settled over the obscure parish in the narrow alley at the North End now called Stillman Street. Boston, then a city of forty or forty-five thousand inhabitants, contained two Congregational churches,—Park Street and the venerable Old South,—three Episcopalian, one Roman Catholic, two Methodist, and two other Baptist churches, to say nothing of those of comparatively unimportant denominations. “But the wealth, the social influence, the cultured intellect, and the political power of the city were found each Sabbath in Brattle Street, where the echoes of Buckminster and Everett seemed to linger, and where now was heard the scholarly Palfrey; or they were gathered to listen to Dr. Frothingham in Chauncy Place, or to Dr. Lowell at the West Church, or joined in reciting the ritual of King’s Chapel, or yielded themselves to the spell of Channing’s glowing eloquence and generous sentiments.”

Those were the palmy days of Unitarianism in Boston, and “only a few plain people found their way down to hear the young stranger at the North End. No crowd thronged the long plank walk that led from the street back to the old and unattractive wooden meeting-house. Nor did any benches obstruct the aisles, and impede the progress of the little old sexton, as, with hair combed back and formed into a long queue (the picture carries us far back into the olden time), he reverently

preceded the tall and awkward young minister from the meeting-house door to the pulpit stairs." Yet it was not long before he became known, both in and out of his denomination, as a man of independence and ability, and of sincere religious earnestness.

He devoted himself with all his heart to his obscure duties. "I feel now," he writes, "all my soul concentrated in my church. It is to me a little world. I scarcely care about anybody else's folks, or anybody else's world. I scarcely care about influence or popularity or anything out of it." And this was precisely the way, though so few are found to follow it, to gain influence and popularity. The opposition he had at first encountered died away, his parish thrived under his ministrations, and the opportunity of becoming known, which is never wanting to men who are in earnest, soon presented itself. On a chill and rainy evening in the autumn of 1823 he was called upon to preach to a handful of people the annual sermon before the Boston Baptist Foreign Mission Society. Many unnoticed sermons have been preached in behalf of that modern peaceful crusade against the heathen, which resembles, we fear, those old warlike enterprises of mediæval times, not only in the earnestness with which it is undertaken, and the vast resources which are lavished on it, but also in the futility of all but its indirect results; but this earnest sermon, when afterwards published, brought the young preacher prominently into notice, and was an important step in his career.

After a successful ministry of five years in Boston, he was invited back to Union College, to take the place of professor; and when, on the resignation of Dr. Messer, the presidency of the only Baptist college then in America became vacant, no one in the denomination could be found with such claims to the place as the now well-known young professor. In 1826, at the age of thirty, Mr. Wayland became president of Brown University, and he continued its honored and respected head till 1855,—a period of twenty-nine years.

No selection could have been more fortunate for the denomination to which he belonged. "The condition of the college, at the time he undertook its charge, was anything but encouraging. The number of undergraduates was small, discipline had been neglected, difficulties had arisen between the president and trustees, and between the president and several members of the faculty. In point of fact, the college had not a high reputation in the community, and probably did not deserve it." The young president set about its renovation with the same earnestness he had shown in his obscure parish, and with more than the same success, for he had now found his real vocation. His sturdy independence, untiring energy, and vigorous will, his religious earnest-

ness, which, if it sometimes bore a stern and forbidding aspect, was yet genuine, and above all, his real talent as a teacher, soon began to bear fruit, and the college rapidly rose in the confidence of the denomination to which it belonged, and in the favor of the general public. It requires more than common ability and administrative power to raise an institution of learning from decline, and to preside over it with such energy and success through so long a period.

Yet Dr. Wayland does not appear to us to have been at all a man of genius, nor was his own education of a large or liberal type. The faults and the excellences of his character were strongly marked. He was hampered by a narrow creed; but his deep religious earnestness went far towards atoning for its imperfections. He was not a very learned man; but he had to the highest degree the power of using the learning he possessed. He was a born teacher and administrator; and he had those qualities which gain the confidence and conciliate the good-will of young men,—an honest simplicity of character, a hearty hatred of all pretence, an inflexible will, and an untiring perseverance. It is the united testimony of many eminent pupils, that the influence of his teaching was *dynamic*, that it stimulated the intellects and moulded the characters of all who came under his care. He not only possessed the faculty of communicating ideas, but, what is a higher and rarer gift, he had the faculty of quickening thought in others. The interesting reminiscences which his sons have gathered from his former pupils, many of them men who have since attained to deserved eminence, are a testimony such as only an instructor of marked ability could receive. Such power of teaching, we apprehend, is not among the commonest of intellectual gifts.

It is, perhaps, as an educational innovator, as one of the first in this country to anticipate that change in the course and character of a liberal education which is now so rapidly taking place, that Dr. Wayland will be longest remembered. He was among the first to see that the mediæval scholastic curriculum, which confined a liberal education almost exclusively to the study, by narrow and pedantic ways, of the languages of Greece and Rome, was not a foundation on which the liberal education of a republic in the nineteenth century could possibly be built; and with the simplicity and honesty which characterized him, he ventured, in the face of formidable prejudice, to utter his opinion, and to set about the almost hopeless, and, as some would say, the quixotic task, of reconstructing a denominational college, and placing it upon that broad and liberal foundation where modern physical science should take its true place. He was not, perhaps, fitted in all respects to be the leader in such an experiment. Not a good linguist

or classical scholar himself, he did not sufficiently appreciate the value of linguistic studies, or reserve for them the share which they must always possess in every scheme of a truly liberal education. His mind, perhaps, turned too strongly to the practical and utilitarian side of science itself. Nevertheless, it is his great merit that he was the first to place strongly before the American public the error of attempting to base an American system of higher education upon the exclusive study of dead languages, and the first to show, by a practical experiment, the possibility of the partial success, even under unfavorable circumstances, of a broader and more generous system. If his success was not complete, the failure did not arise from the incorrectness of his general principles. It was only one more example to show how hard it is to put new wine into old bottles, one more example of the impossibility of turning a sectarian school into a university. Dr. Wayland was the pioneer of a reform in our higher institutions of learning, whose success can now be considered only a question of time. It is not a reform, as we apprehend it, which is to banish the literature and the learning of antiquity, that modern physical science may be enthroned in their place, far less a reform that shall be in any way prejudicial to the interests of true religion. It is simply a reform that shall vindicate for science its claim to its true place as a necessary and important factor in a liberal education, and thereby destroy, once and forever, that artificial monopoly which classical learning has heretofore possessed, — a reform which, recognizing the infinite variety of talents and capacities which the Creator has made, refuses to give to any one narrow kind of mental discipline the exclusive claim to the title of “liberal.”

His practical sagacity, too, showed him at the very outset of his labors a truth of which our whole educational experience is every day demonstrating the importance, but a truth which our schools and colleges are every day ignoring, — the necessity, namely, of adapting the system of popular education in every nation as closely as possible to its condition and its immediate wants. “At the beginning of my independent labors as an instructor,” he says,\* “I was deeply impressed with the importance of two things: — first, of carrying into practice every science which was taught in theory; and, secondly, of adapting the course of instruction as far as possible to the wants of the whole community. The first seemed to me all-important as a means of intellectual discipline. The abstract principles of a science, if learned merely as disconnected truths, are soon forgotten. If combined with application to matters of actual existence, they will be remembered. Nor is this all:

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\* Vol. I. p. 206.

by uniting practice with theory, the mind acquires the habit of acting in obedience to law, and thus is brought into harmony with a universe which is governed by law. In the second place, if education is good for one class of the community, it is good for all classes. Not that the same studies are to be pursued by all, but that each one should have the opportunity of pursuing such studies as will be of the greatest advantage to him in the course of life which he has chosen." These are weighty words, and if our public education is to rise from its present condition of comparative inefficiency, it is in this direction that improvements will have to be made.

Dr. Wayland did not consider himself specially adapted to the work of teaching, and there can be no doubt that he would have been admirably adapted to what he once said was the only position the world could offer him which he thought he should like, — that of a judge of a court whose decisions involved grave questions of right. Yet few men ever showed more perfectly the true spirit of a teacher, or were more successful in influencing the minds and characters of their pupils. Above all things he abhorred that lazy dependence on the memory, that routine rote-learning, which is the bane and the opprobrium of our schools from the lowest to the highest. His pupils had to think. We do not know any better lesson for a young teacher than the pages in which he gives, in his simple and vigorous language, an account of his own methods of instruction,\* summing it up in these words: "The object of an education is not, as many parents would seem to believe, to get a student through [school or] college by going over a certain number of books, but to impart knowledge which shall be remembered, and to increase the intellectual capacity of the pupil by habitually calling into exercise as many of his powers and faculties as the circumstances of the case will permit."

Teaching, pursued by such methods and with such aims, is far from being the dull drudgery which has made the pedagogue an object of ridicule and satire. "He was very far," say his biographers, "from believing that teaching had a natural or necessary tendency to dwarf the mind of the teacher. He maintained, on the contrary, that, if properly pursued, it could not fail to expand and ennoble the intellect, and to quicken into new life and increased activity every faculty of the faithful instructor. As early as 1830 he writes to his sisters: 'It is, I assure you, a noble business. You will find that your minds will gain more in one year than they ever gained before in five.'"

Of Dr. Wayland's personal character his biographers give us many

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\* Vol. I. p. 240 seq.

pleasing and attractive traits. He was emphatically a genuine man, honest, straightforward, sagacious, and sincere, — a man of great simplicity, and of too much real dignity of character ever to need any of that false dignity which small men in high places are wont to assume. He cured his ministerial dyspepsia by sawing Deacon Lincoln's wood, and he dug his own presidential garden, and was not afraid to be seen going home from the presidential study with his boys on his back.

Like all large and simple-minded men, he was at home in all company, and ready to learn from all. "What sort of a man is Dr. Wayland?" asked a naval officer who had met him. "I supposed he was *only a clergyman*; but I never passed so severe and searching an examination about everything that belongs to my profession as a sailor. He seems to know everything about a ship."

He was an indefatigable worker. In after life he regretted that he "had never learned the art of innocent recreation." The narrowness of his early education and the ascetic notions of a Puritanic creed prevented him from giving his whole nature its just rights. He would have been a greater man, if he had not been a sectarian, and if the æsthetic side of his nature had early received its due share of cultivation. But he was a man of true, earnest, and genuine piety, — one who felt almost too heavily the responsibilities of life, and labored unceasingly "as ever in his great Taskmaster's eye."

In the closing years of his life, when freed from the cares and responsibilities of office, he took a deep and patriotic interest in the great political events transpiring around him, and his voice was always raised on the side of justice and freedom. He was a good specimen of the faults and the virtues, the excellences and the defects, which a New England "orthodox" training can develop in a mind of native vigor and great original worth.

His biographers have performed their task with simplicity, modesty, and good taste, though, here and there, there is a little fulsome eulogy from some partial pupil. A single volume might have sufficed for the public, but two were perhaps not too much for his denominational friends. The chapters describing him as a teacher, and that in which the history of his educational experiment is narrated, are of great and general interest.

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5. — *Nathan the Wise. A Dramatic Poem.* By GOTTHOLD EPHRAIM LESSING. Translated by ELLEN FROTHINGHAM. New York : Leypoldt and Holt. 1868. 16mo. pp. xxiii., 259.

THE Germans owe an immense debt of gratitude to Lessing for their literary enfranchisement, no less than for their emancipation